





# MARYLAND COLONIZATION JOURNAL.

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CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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New Series.

BALTIMORE, NOVEMBER, 1844.

Vol. 2.—No. 17.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

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## SAILING OF THE ANNUAL EXPEDITION.

As announced in our last, the departure of the expedition vessel was deferred for causes then stated, from the 1st, (the regular day of sailing,) to the 15th, and ultimately to the 18th, for other trifling causes. The number of emigrants fell far short of what was at one time anticipated, in fact as many as seventy volunteers from Maryland had entered their names, but evil counsels prevailed, and at last we numbered but three families, one manumitted and the other two free. The people set free by Mr. Wilson of Kentucky, were sent out by the Pennsylvania Colonization Society, and their passage paid by that society. The people set free by the will of Miss Harriet P. Tompkins, deceased, of Matthews County, Virginia, were also taken, and all expenses of passage and acclimation liquidated by the executor of her will, Lieut. C. Q. Tompkins. The number all told, including the three families from Maryland, amounted to sixty. Among the Maryland emigrants was a young man named Philip Gross, from Frederick city, where he has been engaged some time in teaching. He came well recommended, both by his white acquaintance and coloured friends, and we doubt not, from our slight acquaintance with him, but his name will yet be conspicuous in the annals of the little state of Maryland in Liberia. His uncle, Jacob Gross, who has been once or twice elected assistant agent of the colony, is a sterling, firm, hard working man, and if Philip possesses the one half of his good qualities, with the advantages of his superior education, we have little fears for his success. The Rev. Mr. Goodwin of Charles County, who last year manumitted some thirty-five, still manifests an interest in the good cause, and sent out two more. They were old people to be sure, but all their children and more able friends had gone to prepare homes for them, and they were anxious to join them in time at least to sing their “*nunc tu dimittis.*”

Public notice had been given of the time of the departure of the Chipola from the wharf, and the friends of the cause invited to attend religious services on board, but the weather in the morning proved so inclement, that it was judged few would be present, and the services were dispensed with. Quite a number of people however were assembled, and much interest was

manifested on the occasion by a very respectable body of coloured people who were present.

The parting of the emigrants and their former owners was very affecting, and the deep grief manifested by both parties shewed how strong and tender is the bond of union between master and servant. The vessel left the wharf about 2 o'clock P. M. and was well down the bay on the next morning, having a clear night and a stiff north-wester.

### "CAPE PALMAS."

Here is an extract from the Journal of the Rev. John Seys, Superintendent of the M. E. Mission in Africa, published in "Africa's Luminary."

READ IT YE SCOFFERS, YE SCEPTICS IN COLONIZATION!!

*View of colonization—the Maryland colony—by whom founded—selection of governor—population—immigrants—arrangements for—homes provided—contentedness—industry—morals—administration—police.*

My Dear Reader,—My long and unexpected detention at Cape Palmas gave me an excellent opportunity for observing matters and things as they really are in reference to the Colony, its actual condition, and its prospects. To be sure I may not see as other men do, and may imagine improvement and prosperity where they do not exist, or I may be prepossessed in favor of Colonization to that degree as to be blinded to its defects, or led to magnify its favorable points. Be this as it may, I venture now only to state matters of fact, such as none will venture to gainsay who have any regard for truth.

I consider the Colony of Maryland in Liberia, known as the one receiving the exclusive patronage of the Maryland State Colonization Society of the United States, as decidedly one of the most prosperous of the American settlements on the western coast of Africa. It could not have been otherwise. The organization and continued energetic labors of the Board representing the Society would lead us to expect nothing less. Soon after the colony was founded by Dr. James Hall, now the Society's general agent in Baltimore, and the machinery of a colonial government set in motion, the selection of a colored man as Governor was made. This was just as it should be. It was called an experiment, but it was one, of the success of which no reasonable fears could be entertained. From the commencement the colony has been progressing, if not rapidly yet steadily and onwardly. The population is now about 700, and they receive an immigration every year. All necessary preparation is made for the reception of an expedition before its arrival. There is a public asylum or receptacle, consisting of a number of separate rooms and situated in a healthful part of the colony, into which the new-comers are generally acclimated. Meantime frame buildings are being erected on lots laid out for them of suitable size to afford them a good garden spot, and by the time the immigrant is through the fever and can begin to take care of himself, he has a home to go into—a dry, comfortable, little framed and shingled house where he can have all the necessaries and comforts of life if he will only follow up his first advantages with economy and industry.

It is a notorious fact *that there is not a single family of all the colonists in Maryland Liberia occupying a thatched house*, all have buildings such as I have described. Let it be understood that there is another point of sound and wise policy in this arrangement of incalculable advantage to the settler. His house is not *given* to him; by no means. He would not value it as

much if it were. He is charged with all the expenses of its erection. When he is able, he is furnished work, work is found him by some means, and as he earns his wages, he receives a part to live on, and a reasonable proportion is stopped in the hand of the Society's agent to pay the debt due for the house. As I am not writing a treatise on Colonization, Reader, I cannot stop here to notice one title of the many points of superiority which this plan possesses over others which have been in vogue in other places. But that it works well, one must go to Palmas, visit the people as I did, go to their homes, eat and drink with them, inquire into their condition, find out their contentedness, without seeming to intend any such thing, and then he will be satisfied.

I should conclude from observations made during nearly three months spent at Cape Palmas, that the people are industrious. They would doubtless be much more so if there was a vent for their provisions. Only occasionally however a man-of-war comes in, and then there is a call for fresh stock and vegetables. Except on such occasions, there is more than is needed for their own consumption, and I was informed by a worthy citizen as he pointed to the field that he had rotting in the ground an abundance of the finest sweet potatoes. I visited often one family who have paid much attention to raising cotton, and who card and spin enough for all the stockings used by them, and knit them too. Many others might do the same. Had they looms they might weave quantities of good, substantial, plain cotton goods.

In reference to the morals of the people I had frequently presented before me, an evidence very conclusive of its character. During the quarter past of my visit, I could see from my bed room window, the gatherings of the officers and people at the monthly sessions of their court. The hour appointed by the constitution is 6 o'clock, A. M. They would meet accordingly, and proceed to business. But by seven o'clock, or at farthest eight, every thing would be over and the court adjourned. I often thought, what no litigation at all—no civil or criminal cases—month after month, no work for judge, lawyers, or jury to do? Surely this is no bad evidence that the people generally strive to "follow peace with all men."

I made it a point to inquire for my own satisfaction, and was happy to find that the present administration is decidedly popular, and I hope nothing may occur to induce Gov. Russwurm to resign his office.

They have a very good and efficient police at Cape Palmas. A circumstance occurred while I was there which proved this most conclusively to me. The native boy who accompanied me down from Monrovia as a personal attendant, while walking by a native town near Harper, was accosted by one of the people, a young man, and insulted. The other very meekly and mildly endeavored to avoid any difficulty by continuing his course. But the Greybo youth wanted a fight, so he took up a stone, flung it at the stranger, and gave him a severe cut over the eye. Two colonists were present, one the clerk of the court, and were witnesses of the whole affair. The circumstance being immediately made known to Esquire McFarland, warrant was issued, and a vigilant constable soon ferreted out the fellow and brought him up. He was tried, convicted and condemned to pay a fine of a bullock. The natives hate to part with their cattle very much, but Cudjoe, or Jumbo, or whatever his name was, had to be forthcoming with the fine. Of course the smallest bullock they could obtain was produced. It was sold for six dollars, three of which went for the expense of the magistrate's court, and the other three to the boy as a computation for his broken head.

In my next I will give you an account of a very pleasant excursion in the interior, which Gov. Russwurm, Rev. Mr. Herring and myself made in the month of May.

J. S.

*Preparation for journeying—company—departure—mode of travelling—rice fields—wet ride—arrival—Gilliboh—object of curiosity—fare—native school—American names.*

My Dear Reader,—It had long been my intention, whenever a favourable opportunity was afforded, to visit the native tribes and towns in the rear of the colonial settlement at Cape Palmas. That opportunity seemed now to present itself, for all my regular work as presiding elder being finished, and not a vessel making its appearance from the leeward coast bound to windward, I began to foresee that I should have time enough and to spare, for visiting the natives. On communicating my intention to Governor Russwurm, he remarked that he was himself projecting a similar tour, and would be glad if we could arrange matters so as to go together. This was of course very pleasing to me, and we set about the necessary preparations. Brother Herring who had charge of the entire circuit, not having yet visited the native schools under our care, availed himself likewise of the favourable opportunity, and was included in the group of travellers. It was also determined to take one or two colonists of known integrity and piety, and withal popular among the natives. So we pitched on two of the members of our church, well known to the Bush people far and near. Brother John Banks, who talks the Greybo tongue as if he had been born right in their midst and grew up among them, was selected as our interpreter general, and brother Alexander Hance, because of the great attachment of the natives for him, was also requested to accompany us. It is an amusing circumstance that this last mentioned colonist has so completely established his *Christian* character among the natives that the nick-name by which he is universally known is SUNDAY, as if all they were ever taught to ascribe to the holy Sabbath, may with propriety be attributed to him.

The Governor proposed that we should ride. Not on horseback, reader, but on jack-back. So after a pleasant row in a canoe about three miles up Hoffman river, we disembarked, and our donkeys having been taken round and swam across the river, were resaddled, and the Governor and myself mounted, while all the others followed on foot. I say *all* the others, for beside brother Herring who preferred to walk, and the two others named, we had of course to obtain boys to carry our boxes with provisions, and our money, i. e. cloth, tobacco, pipes, beads, &c., &c., without which it would be highly impolitic and unwise to undertake a journey in the interior of Africa.

Our pathway for several miles led through large and extensive rice fields belonging to king Freeman's people. The rice was up, and in some spots eight, perhaps ten inches high, affording one far spread carpet of beautiful green. The Greybo people clear their land better than the Queahs or Goulahs. They *log up*, and burn off with more care, hence there are not seen but very few comparatively of those heaps of half burned logs, and brush, so common among other tribes, and their fields in consequence have more of the appearance of civilized and scientific agriculture than we perceive elsewhere.

Our ride was pleasant so long as our path continued through those rice fields, but after travelling a few miles, we entered upon extensive meadows of a kind of tall, broad leaf, indigenous grass, which made it very disagreeable travelling. For independently of the fact that the grass was in some places as high as our heads, donkey and all, it was all wet, and to pursue this narrow path almost shut up entirely by the luxuriant growth on either side, was to force oneself through dripping leaves, and soon to have our clothing completely saturated. Besides this there were occasionally logs, great logs, across the path, and it required some forethought, and indeed



consultation, which was the best way to surmount these difficulties. It was rather a risk to attempt a leap on the back of a donkey, over a log not unfrequently as high as Jack himself. However, what with alighting sometimes, and letting them get over unburdened with our weight, and sometimes trying our horsemanship, we succeeded, without any other accident than one fall which the Governor had. This was owing however, to a vine growing across the path, which tripped up his donkey's fore feet, and being unexpected, while descending a little nole, away went the rider, into a lodgment, perfectly soft and safe however, of grass and shrubbery.

At about half past one, P. M., we arrived safely at Gilliboh, a large native town, the king of which, a tall, fine looking African named *Quih*, received us most cordially. We had travelled about three miles on the river, and eight by land, making the distance from Harper to this town, by this route, about eleven miles. Besides the African king, we had the satisfaction of meeting with a warm and hospitable reception from our school teacher located here, brother Frederick Lewis, who made every effort to entertain us comfortably.

The Methodist school at Gilliboh has been only recently established. At the close of the last Conference year, the house which brother Williams, the preacher in charge, had been instructed to have erected, by the late Superintendent of this mission, was not finished, nor was it until the beginning of the present year. Brother Lewis was employed temporarily, and began his labours in April. The house is about forty-five feet long, by twenty-two or three wide, thatched roof, boarded sides, and partitioned off at one end for the teacher's residence, which is also floored, while the other part is used for a chapel and school house. Here we took up our quarters, and what with the provisions we carried,—but stop, I should not say *we*, for I was wholly indebted to the hospitality of Governor Russwurm and brother Herring in this matter,—and what with good brother Lewis's effort to please, by adding to our stock of good things, we made out finely. Indeed so far as it regarded myself, it was really necessary that I should repair my physical strength with good wholesome eating and drinking, in order to endure what was before me. Reader, they had rarely ever seen a member of the *pale-faced* race at Gilliboh, some doubtless *never*, until they set eyes on your humble servant. The consequence you may judge. I was regularly beset, and that too with a fearless degree of curiosity far ahead of the *Queahs* or *Goulahs*. Men, women, and children crowded around me in suffocating officiousness and familiarity. They felt my skin, examined my hair, pulled up my sleeves, watched every movement, followed me from place to place, and indeed rendered their curiosity most oppressive. The boys of the school, ten in number, were perfectly delighted. Brother Lewis had told them who it was he expected. And now that this *head man* had come, every little fellow must get a chance to hold his hand, one on one side, another on the other, some behind, others before, walking sometimes backwards, the more readily to observe every gesture of the strange being as he moved about the premises. This coming so frequently in contact, would be attended with serious consequences, where cutaneous diseases and filth are so common. But I was *no new man for this country side*, and so ever and anon, unperceived by them, would resort to a thorough ablution of the hands and arms, face, neck, and head.

We had preaching in the evening, but the people behaved exceedingly disorderly. They were little accustomed to religious worship, and talked, and laughed, and acted the uncouth savage to the life. As soon as I gave out the first hymn, after a remark or two explanatory of the character of the exercises we were commencing, and brother Herring had pitched a tune, and the few of us Christians began to sing, why they thought they must sing

too, and such another yelling I never heard. It required some time, much perseverance, and yet more patience, to make them understand that this was a part of the *God palaver* which we did not expect them to join in. Something like order and silence being restored, we continued the exercises, with but little faith I must confess as to much good being the result. What added to the disorder and interruption, was a piece of stupidity on the part of one of our native boys that nearly destroyed all effort to produce seriousness and solemnity. Not being able to find shelter for both Jacks, the fellow had concluded that there was no harm in tying one donkey in the corner of the chapel. The house was badly lighted, only one little palm oil lamp on the table at which the speaker stood. Of course the other end of the room was almost enveloped in darkness, and as the benches or seats did not reach the whole length of the house, the donkey's corner was altogether unnoticed. In the midst of the exercises, Jack concluded he would try the character of the bed he was to occupy, and laid himself down, commencing a series of gymnastics that made the dust fly in clouds around us. This was too much for the natives, and the scene was indescribable. Knowing the habits of these creatures, I was expecting nothing less than, that the *rolling* being over, a succession of *brayings* would follow, but in this I was most agreeably mistaken, and we were no more interrupted. Toward the close, and especially when brother Herring added a few remarks, all had subsided into a settled seriousness and attention to the word spoken. Since our visit there has been a vast improvement. Brother Lewis has been authorised to exhort, and holds meetings regularly on the Sabbath, and wrote to me that the people gave heed to things which they heard.

The next morning, after a sleepless night, rendered so on account of swarms of mosquitoes, I examined the little school, and was pleased with the improvement which the boys had made in one short month. As yet they had not received American names however, and so referring to certain memoranda in my journal, I had the pleasure of naming these ten little African boys as follows: *Stephen Olin, Valentine Buck, Samuel Brockunier, Wesley Kenney, Edward E. Allen, Thoraton Fleming, Thomas Hudson, Charles Cook, Thomas Gross, and Aquila A. Reese*. May these lads be spared to become to their countrymen, what the men of God after whom they are named have been, and are, in their day and generation.

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#### EXTRACT FROM THE LAST DESPATCHES FROM GOV. RUSSWURM.

"All the Latrobe emigrants are comfortably located on their lots in good frame houses. From the number of women and children without husbands, the society can never expect any return of funds, by labour. They are doing as well as can be expected, and just begin to consider themselves at home.

You will be pleased to learn that Rev. Mr. Seys has been on a visit to this colony, after an absence of some years; I trust his report will be such as to encourage your labours, and prove that your interests are not neglected in Africa. Mr. Seys and myself have been on a visit to Saureekah and Barrakah on horseback, and we have a good road opened to the latter place 12 miles, on the direct route to Denah, the king (Neh) of which, lately deceased. He had not had much intercourse with the colony for some years, owing to the hostility of the Beach people.

The Roman Catholic mission will not be *removed*. It is intended to make this the centre of their operations, on account of eligibility and healthiness of location. The French priests have all left, and it is intended to locate such here as can talk English. Bishop Barron, through the misrepresenta-



tions of Mr. Kelley, on a visit here, was induced to hold out secret encouragement to our Roman Catholics, that he would provide a better location in some of the French colonies to leeward, but before he returned to windward, he saw his error and forwarded the enclosed. King Freeman denies having sent any message by Mr. Kelley to the Board. Our Light House went into full operation on 20th March, ult."

The following is the letter from Bishop Barron, referred to in the foregoing.

ASSINEE, *Fort de Joinville*,  
April 18th, 1844.

"Sir,—In leaving Cape Palmas last March, I gave some encouragement to the Catholics of that colony to come and locate themselves in the vicinity of the Catholic missions about to be established at Assinee, etc. I now find that the resources of this place do not present hopes to colonists of their being able to provide comfortably for themselves and families, and accordingly beg of you to discourage them in every possible way from leaving Cape Palmas.

I thank you by anticipation for your kindness, and remain with great sincerity,

Your most obedient, humble servant,

† EDWARD BARRON,

Bishop of Constantina, and Vice Apost. of the Guineas, etc."

*To His Excellency, the Governor of the American colony at Cape Palmas.*

### BISHOP OF AFRICA.

An important act of the late Triennial Convention of the Protestant Episcopal Church, was the "appointment of the Rev. Alexander Glennie, Rector of All Saints, Waccamaw, South Carolina, as Foreign Missionary Bishop, to exercise Episcopal functions in the Missionary Stations of this church on the west coast of Africa," or in other words, as Bishop of the Episcopal Church of Maryland in Liberia, for we believe that church has as yet no Mission Station without the limits of that territory. We cannot but hail this as an auspicious event; not that the conferring the title of Bishop upon the foreign missionary can render his labours intrinsically more useful, but it gives assurance of the confidence of the Missionary Board—of the whole church in the efficiency of that mission, and is, so far as human pledges can go, a guarantee for its permanency. "The steady extension of this mission," says the Secretary's Report, "renders more and more necessary the appointment of a Bishop for this station." We are rejoiced to see this acknowledgment of the "steady extension of this mission" by the Board, without qualification, or any allusion to the "Difficulties with the Colonists" which figured so conspicuously in the Eighth Annual Report of the Commissioners for Foreign Missions of the Episcopal Church; and we may also be permitted to express our gratification that the individual whom we believe to have been the principal mover and instigator of those *difficulties*, was *not* selected for the episcopate.

Extract from the ANNUAL REPORT of the Secretary of the Foreign Office of the Board of Missions of the Protestant Episcopal Church, touching their missions at Cape Palmas.

"No intelligence has arrived from our station in Western Africa since the meeting of the Board in June: advices, however, have been received of the arrival at Sierra Leone, on their way to Cape Palmas, of the Rev. Dr. Savage, and the Rev. Mr. Hening, missionaries, and of Mrs. Hening, Mrs. Patch, and Miss Rutherford, missionary teachers. They were in good health, and looking forward to a speedy arrival at their station.

Dr. George A. Perkins and Mr. Appleby are preparing to return to Africa this fall; the latter to superintend the press procured through special donations by Dr. Savage, during his stay in this country.

The steady extension of this Mission renders, in the opinion of the Foreign Committee, more and more necessary the appointment of a Bishop for the station."

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(From the Missionary Herald.)

### OBITUARY NOTICE OF MR. CAMPBELL.

The death of Mr. Campbell was announced in the September Herald, but the letter which was written by his associate, Mr. Bushnell, containing the details of his sickness and death, has but just reached this country. Mr. Campbell, it will be remembered, sailed from Boston for the Gaboon River, January 1, 1844. He arrived at Cape Palmas in good health. But while he was waiting for an opportunity to proceed to the mission which he expected to join, he was seized with the acclimating fever, April 10, and, after an illness of nine days, died at the Episcopal mission-house, near Cape Palmas. The funeral services were conducted by the Rev. Mr. Hazlehurst; from whom, and from his brethren of the Episcopal mission, as also from Governor Russwurm and Dr. McGill, Messrs. Campbell and Bushnell experienced much kindness.

Mr. Campbell was born in Flemon county, Kentucky, in 1812. His parents subsequently removed to Georgetown, Ohio; at this place he made a profession of religion, having been hopefully converted to God, it is supposed in childhood. He was a graduate of Miami University; his theological studies he pursued at Lane Seminary. He commenced his preparation for the ministry with the fixed purpose of devoting himself to the missionary work. His attention was called to this subject some ten years ago, by the example of Doct. Williamson in going to reside among the Indians as a missionary, and also by an extract from the travels of Denham and Clapperton, which seemed to bring before his mind with great power, the importance of sending the Gospel to benighted Africa.

The following brief notice of Mr. Campbell is from the letter of Mr. Bushnell, dated April 25. The individual to whose death allusion is made in the first paragraph, is the Rev. William G. Crocker, a missionary of the American Baptist Board of Foreign Missions, who embarked for Africa in company with Messrs. Campbell and Bushnell, but died at Monrovia, two days after they reached that place.

Death came as a thief in the night; but it did not surprise him for he was ready. He conversed but little during his sickness, but he ever expressed a strong and unwavering confidence in Christ, and entire resignation to his will. At one time I enquired, "Are you willing to die?" He replied, with emphasis, "Yes; I rejoice to depart, while I mourn for you who remain. But, brother, do not give up the work; be not discouraged, though two who

started with you, having as fair prospects of life as yourself, are so soon taken away."

Mr. Campbell was eminently fitted for the missionary work. His piety was of the most active and self-denying kind. He sought not his own, but the good of others. His remarkable simplicity of character, amiable manners, and affectionate disposition, soon secured the confidence and won the esteem of all with whom he came in contact. But the most prominent trait in his character was his single devotion to the cause of missions. About nine years since, the Macedonian cry from the interior of Africa was wafted to his ears. He listened, and his heart was moved with compassion, and he responded, "Here am I, send me." He immediately left his farm, where he was the stay and support of his aged parents, and commenced a course of study preparatory to the ministry. From that time to his death, he ceased not, day and night, in private and in public, to plead the cause of the heathen. The speedy conversion of the world to Christ was his all-absorbing theme. During his course of study, he commenced a thorough examination of the heathen world, which resulted in the construction of a large missionary map which many have seen. He selected Africa for the field of his labours, not from any preference, but because he considered it one of the most destitute fields, and one to which but few missionaries were willing to go. He received notice of his designation to Africa by the Prudential Committee with joy, and immediately commenced preparations for his departure.

He cheerfully separated from his aged parents and a large circle of friends; and I have never seen him more joyful than when we had embarked on board the Palestine, and were rapidly leaving our native shores. On our arrival upon the coast of Africa, his ruling passion was developed by the deep interest he manifested in the natives who frequented our vessel; for he embraced every opportunity to speak to them in the name of Christ. During his residence at Mt. Vaughan, nothing but the earnest solicitation of friends, and a sense of duty to himself, restrained him from visiting the native towns, and preaching the gospel to their wretched inhabitants. But his work on earth is finished. He has done what he could.

My earnest prayer is that the death of our brother may not discourage others from coming to this land; but rather may his mantle fall upon many of the sons of the church, who will go and do likewise. Mr. Campbell remarked just before his death, "The cause of Christ will go forward; when he takes away one instrument he can raise up others." May it indeed be so in respect to Africa!

## LETTER FROM MR. WILSON, MAY 8, 1844.

### *Aversion of the Natives to the French.*

The following extract from a letter which has just been received from the Gaboon, contains the latest intelligence respecting the instance of French aggression which was described at length in the last number of the Herald.

Mr. Walker wrote to you sometime in the early part of April, giving the details of the difficulties between King Glass's people and the French. Since then nothing of very special importance has occurred. The people have forwarded a protest to Louis Phillippe against the claims of the French authorities here to exercise jurisdiction over their territory, and an appeal to the English government for their interference; both were signed by more than one hundred persons. Until they hear the result of this protest and appeal they will remain passive. In this they act in accordance with our advice. Thus far no forcible measures have been resorted to, and the

country remains in the same condition as formerly. Indeed the French are not prepared for the outbreak which they apprehend will take place, as soon as the people come to understand that they have signed a paper which cedes their land to the French crown; when they were told that it was only a letter of friendship to Louis Philippe; and for the present they are trying to conceal this fact from the natives.

Some weeks ago a large party of armed soldiers were landed at King Glass's town, from two French men-of-war anchored off the place, to demand satisfaction for one or two beacon-posts—set up to survey by—that had been thrown down and destroyed on the beach; and although they received the most satisfactory assurance that it had not been done by the countenance of the King or of any of his head men, they nevertheless siezed all the best boats and canoes of the natives, carried them off, and still detain them in custody. A few days since a proposition was made to deliver up these articles, if the people generally would add their signatures to the paper which had been obtained from King Glass. This offer they treated with contempt; and they feel not a little exasperated against the French at the present time. What course things will take, should their appeals to the French and English fail, cannot be foreseen. Their present feelings would lead them to retire from the river and seek ample revenge for this breach of justice. Indeed we have been told repeatedly, that it is out of regard to our advice that they remain quiet under existing circumstances. But they cannot contend with the French; and the probability is, that they will be obliged, in the absence of English interference, to seek some other home on the coast.

Mr. Wilson continues to entertain the favourable opinion respecting the healthiness of the Gaboon River, which he has hitherto expressed. "We think the climate here," he says, "more favourable to the health of Europeans than that of the other coast."

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(From the Christian Advocate and Journal.)

### LIBERIA MISSION.

By the late arrivals from Liberia we have received files of Africa's Luminary. They did not come to hand, however, till Friday of last week, and then our columns were so full that we had room for only one or two extracts. We are glad, however, to be able to give a letter from Rev. J. Seys, which will show the prosperous state of the mission; and an interesting communication from Dr Lugenbeel, which shows to what a state of moral degradation many of poor Africa's sons and daughters are sunk, and how much they need the light and purifying influences of the glorious Gospel of Jesus Christ.

#### LETTER FROM REV. JOHN SEYS.

*Monrovia, Sept. 10, 1844.*

Rev. George Lane, Rev. and Dear Sir,—The return from the leeward of the brig Frances Lord on her way to the United States affords me an opportunity of writing to you and acknowledging the receipt of your letter of May 27th. I rejoice that all my dispatches by the Latrobe, Atalanta, &c., were duly received, but regret that such were the circumstances by which you were surrounded at the date of your letter, and that of the Corresponding Secretary, that you were constrained to be so very brief in reference to the wants and interests of this mission. I had hoped by the return of the Atalanta to have heard more definitely and satisfactorily, but in this too I have been disappointed, and now look forward to Captain Brown's and Captain Lawlin's arrival for more explicit communications, and for one or more additional missionaries.

Since my letters to you by the Atalanta, dated in April, I have visited Cape Palmas, Sinoe, and Grand Bassa, and endeavored, so far as was in my power, to set things in order in the Churches in those places. The prospect for doing good among the natives at Cape Palmas was never better or more encouraging; we only want more men, and a more liberal appropriation, to enable us to accomplish immense good among the poor heathen. It is truly lamentable that there should be so little interest felt, and so little help afforded for the salvation of precious souls—souls for whom the Son of God suffered and died.

By letters which I have received from my beloved family recently I shall be constrained to avail myself without any delay whatever of the privilege allowed me of a return to America after my year's service. Accordingly, as soon as the conference shall have been met, in January, and every man's work assigned him, I shall leave Africa, the Lord permitting, by the very first opportunity. Is it not possible for the Board to find a man to come out and take charge of this mission? For many reasons, it would be better than to leave it in the care of any of our colored brethren; but should I be driven to this, I pray God that his Holy Spirit may direct in the selection of such a one as shall be most fitting for the high and responsible duty.

I send you a box of Luminaries. It contains 3000, from No. 7 to 16, inclusive, each number 300 copies. Should I have to leave the mission in charge of a colored man, what is to be done with the Luminary?

You will rejoice to hear that our young friend John Clarke has been converted to God. We are having a glorious revival in Monrovia now in progress.

Yours affectionately,

JOHN SEYS.

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#### LETTER FROM DR. LUGANBEEL.

*Monrovia, Liberia, Sept. 9, 1844.*

Messrs. Editors and Brethren,—In compliance with your request, contained in a favorable editorial notice of my former communication, I will attempt to furnish you and your readers of the Christian Advocate and Journal with something more from this far-off land, over which for many centuries dark clouds of ignorance and superstition have hung; but on the shores of which the standard of Christianity has been planted, and the glorious light of the Gospel of salvation is now shedding its effulgent beams amid the abodes of the poor, benighted descendants of Ham.

In this letter I will endeavor to give you an abstract of some of my views and observations relative to the character and customs of the native inhabitants of this part of the western coast of Africa, and of some of the impediments to the introduction of Christianity among them. Possibly I may allude to some things, with the account of which you, and perhaps some of your readers, may be already familiar, but which may be new to others. I have embraced every opportunity to study the character of the natives, to ascertain their peculiar customs, and especially to find out their views in general, respecting the most prominent points of natural religion. For these purposes I have visited their towns and hamlets, observed their forms and ceremonies, conversed with men and women, headmen and kings, and, as far as possible, studied the peculiar traits exhibited in the characters of different individuals, and of communities and tribes.

The natives on this part of the coast—that is, between this place and Cape Palmas, have no form of worship. They do not seem to pay homage to any object, spiritual or material, animate or inanimate; and, in regard to moral feelings and perceptions, they are so nearly allied to the brute creation that the line of demarcation can scarcely be distinguished. Polygamy is

very common among them; the number of their wives is generally proportionate to their standing in community. Whether or not the soothing, softening influences of *love* are ever experienced in their domestic circles, I have not been able to determine. But I am apprehensive that the cheering rays of this bright and beautiful star seldom illumine their pathway, or disperse the darkness that overshadows their minds. I allude especially to *the men*: for in regard to the "*fair sex*," I have a little more charity—they *may* love their husbands, for they certainly *do* love their children. In illustration of the want of connubial affection among them, I may state a little circumstance which came under my observation. A native man, rather advanced in life, came in possession of a young wife, as the reward of his labor for the father of the damsel, for several months, after the manner of Jacob of old. A short time after the happy union had taken place, the poor man was obliged to submit to the humiliating necessity of being left to tread the path of life alone, his better half having eloped with a fine looking young man, and left her dear husband to mourn over his misfortune. I saw him afterward, and, although he looked lonely, yet he did not seem to grieve so much about the loss of his wife, as about his hard labor to obtain her from her father. Although nearly all the natives wear "greegrees"—all sorts of things in all sorts of shapes, rams' horns, leopards' teeth, little cotton bags, &c., all, of course, rendered potent by the greegree man, or doctor—yet they do not worship these, the object in wearing them being to protect them from the various ills of life to which "*flesh is heir*."

The natives generally who have not been brought under the benign influences of Christianity are shrewd, cunning, and deceitful, indolent, ungrateful, and covetous. They are also notoriously addicted to stealing, and when they cannot steal they will beg; and although humanity and Christian benevolence might prompt one to yield to their importunities, yet their insatiable covetousness, and their want of gratitude, would render them almost despicable, were it not for the fact that they are heathens. I am inclined to believe, however, that some of these traits of character have been derived from their associations with ungodly white men, especially those who have been, and those who now are, engaged in that abominable traffic, which has so long disgraced the Christian world, and which is still carried on to an almost incredible extent.

They are divided into many tribes, which may be considered as so many trading communities. In illustration of their trading propensity, I may state that not unfrequently half a dozen or more of them will come several miles, with one or two small chickens, a few assadas or peas, or a bunch of plantains. Perhaps they will receive six or eight leaves of tobacco for their produce. This is to be divided among the party, so that the quantity which each one receives will sometimes be only one leaf of the useless weed. Although they are ignorant in regard to letters, yet most of them are good physiognomists; they can discern human character with a wonderful degree of exactness. Every expression of the countenance, every gesture, and every little circumstance, is observed minutely, and carefully considered; and they seldom fail in forming a pretty correct idea of the disposition and qualifications of the individual who may be the object of their scrutiny.

While I was residing at the settlement of Greenville, at the mouth of the Sinoe river, about one hundred and thirty miles below Monrovia, I had a conversation with the principal King on that part of the coast, the most dignified and intelligent uneducated native African that I have seen. My object was to ascertain, if possible, what were his views, and those of the natives generally, respecting a future state of existence. He expressed his belief clearly, in the existence of the soul, or a principal in man which will survive the death of the body, a belief which seems to be universal among

mankind,—among all the different tribes of Africa, as well as among heathen tribes of every other part of the world, and of course, among Christian nations. But in regard to the eternal existence or immortality of this principal he seemed to have no definite ideas. He expressed his faith, very definitely, respecting the doctrine of future rewards and punishments; he stated that good people will go to God, and bad people to the devil. But he did not seem to have any idea of the employments of disembodied spirits, nor of the essential spirituality of the Deity. On the contrary, he stated that God possesses a material body; different, however, from the bodies of men. On being asked whether he had ever seen God, he replied in the negative, but asserted that his grandfather had seen him. He seemed to be perfectly aware of the fact, that God knows every thing that is going on in the world, and that he will reward the good, and punish the evil, after the death of the body, notwithstanding he could not possibly have any conceptions of the omnipresence of the Almighty—a Being to whom he attached the idea of materiality. On being interrogated in regard to his own prospects respecting the future, he expressed the belief that he merited salvation, on the grounds of his honesty and his friendship for the colonists, thereby, like too many whose minds have been more enlightened, founding his prospects of future happiness on self-righteousness.

His views respecting the original creation of man are very ludicrous, but from the impressive manner in which he expressed them, he seemed to be very sincere in his belief. He stated that, in the beginning, God created two *boys*—one *black* and the other *white*,—that he gave the black boy a mug, and sent him to get some water from a spring, near which he had placed a *book* on the ground. The black went, as he was commanded, got the water, and brought it to his Creator; but he did not observe the book. After which, God gave the same command to the white boy, who, while getting the water, saw the book lying on the ground, took it up, and brought it, with the mug of water, to the Creator. God suffered the white boy to keep the book, and hence, the great difference that has ever since existed between white and black people, the former having always been in possession of the book,—that is, the power of knowledge, and the latter (to use their own emphatic expression) having always been fools, destined to live in the bush, “cut farm,” sow rice, plant cassada, and never destined to be equal, in any respect, to white men. Although the views of the natives, respecting the creation of man, differ in some particulars, yet they all seem to agree in believing that two men were originally created—one black, one white—that the Creator gave them the choice of their own portion, giving the black the first choice by which their present situation is rendered more degrading and hopeless, in their own estimation. I will mention one other account which I have heard, and which, if not more ludicrous, is certainly more ingenious, than that which the old king gave me. According to this account, a black and a white man were made, and the Creator placed before them a book and a box of cloth. The former took the cloth, and the latter the book. They separated—the white man went into a far country, and from the book he learned the manner of making cloth, and after a while he brought the cloth which he had made to sell to the descendants of the foolish black man.

The impression that the natives have of their inferiority is one of the greatest obstacles to the introduction of Christianity among them. They seem to think that their destiny is irrevocably fixed by inevitable fate. And, notwithstanding they frequently see the advantages which their own children possess, after having resided, for some time, in the mission schools, or in the families of religious colonists, yet it is almost impossible to induce them to believe that they themselves can ever be raised, by any means,



above their present degraded condition. They are convinced, by ocular demonstration, that their children can learn to "read book," and to adopt the customs of civilization: but, after having arrived at the age of manhood, without having enjoyed these facilities, during the period of childhood or adolescence, they almost invariably reject, as beyond their comprehension, every thing which interferes with their foolish superstitions and customs, which by this time, have become so deeply rooted, as to bid defiance to reason and common sense, and to resist every human effort of eradication. They therefore acknowledge the mental superiority of their children to themselves. I have conversed with many of them, and they all acknowledged the truth of what I told them respecting the advantages of civilization, and the blessings of Christianity. Yet it seemed impossible to convince them that they could have any part or lot in these advantages and blessings. Whenever they are spoken to about their customs and superstitions, they invariably reply, "Dat be we country fash,"—that is, the fashion of their country. They are very tenacious respecting the customs of their forefathers, and notwithstanding they see so many instances of the folly and inefficacy of their "greegrees," and the absurdity of their superstitious notions, they still adhere to them with the most obstinate pertinacity.

The ceremonies of the "devil bush," which, however are more common among the natives toward the interior, than among those residing on the sea coast, offer another almost insuperable impediment to the introduction of Christianity among them. The principal object of these ceremonies is to keep the *women* under subjection. In Africa, as in every other uncivilized country, women are made "hewers of wood, and drawers of water;" they are compelled to perform the principal part of the labour necessary to the subsistence of their lordly spouses. They are not permitted to be present, or even within sight or hearing, under penalty of death, during the "devil bush" ceremonies, nor are they allowed, at any time, under any circumstances, to enter the abode of his Satanic majesty. The mysterious, mighty "devil man," is none other than one of their own people, who, at certain periods, emerges from his temporary concealment, dressed in the most fantastical manner, and presenting a most frightful appearance. While he is entering the town, in order to engage in the "devil plays," he blows a huge horn, at the sound of which the women and children are obliged to fly for their lives, and if a woman is found in the town, or even sufficiently near to be able to discern what is going on she is generally unceremoniously launched into eternity. The men are afraid, that if missionaries are permitted to come and preach and teach among them, the women will not only be led into the mysteries of the devil bush, but will learn too much, and perhaps become as wise as themselves. It is a fact that notwithstanding some of the natives are perfectly willing to place their sons under the care and tuition of missionary teachers, in very few instances can they be prevailed on to give their daughters the same advantage.

These are the kind of people among whom the self-sacrificing missionary in this country is obliged to toil and labour, and not unfrequently to droop and die. But the cause is a good one, and it is a source of comfort and consolation to the faithful and devoted ambassador of Christ, to know that the power is not of man, but of God.

From all the observations that I have been able to make, and from all that I have been able to learn, from various sources, I am satisfied that the most effectual way, if not the only effectual way, to Christianize the natives of this country, consists in educating the children, and inculcating into their young and susceptible minds the sacred truths of divine revelation; for one might almost as well attempt to make Christians of the alligators that bask in the sunshine, on the banks of these rivers, as to try to induce these old,

hardened, superstitious natives, to renounce their foolish, nonsensical practices, and to adopt the tenets of our holy religion. This is certainly a slow process, and one which requires much labour, as well as patience, on the part of Christian teachers. But, although many years, and even centuries, may roll round before that auspicious period shall have arrived, yet the time will come when the sound of prayer and praise shall ascend, from every forest hamlet, and the songs of hosannah shall be heard on the banks of every river, throughout the length and breadth of this benighted land. The promise is, that "the heathen shall be given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession." The omnipotent Jehovah has declared it, and it must, it will come to pass.

Yours truly, in Christian fellowship,

J. W. LUGENBEEL.

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### THE CAPE MOUNT MISSION.

We regret to be obliged to announce that this is a complete failure, and Mr. Williams had to return months ago to Monrovia, where we found him without an appointment. The following letters will explain all. We hope the time may yet come when we shall be able to get an establishment among the Vays, who are an intelligent tribe of Africans.

*Grand Cape Mount, May 7, 1844.*

Rev. and Dear Sir,—I left Monrovia on the 29th April, and arrived here on the first of May: was very kindly received by Captain Canot and lady. I handed him your letter, which was very politely received: he promised to give me an introduction to the king: the next day he sent for the king's two sons; they came in the course of the day. He said to them, "This is the gentleman I have been telling you of; where is your father?" They said, "At Fanamar." "I want you to tell him that Mr. Williams has come, he live in my hand, he want to see him to-morrow morning, you must come and carry him;" they said they would come early. Thursday morning they came, Captain Canot gave me one of his best canoes, and we left about seven, and arrived at Fanamar about nine. I found the king in his house reposing on a mat; he received me very politely. After the usual salutation, I stated to him the object of my visit to his country, it was to teach a school, and to speak God palaver to all his people, I would have nothing to do with trade, nor the country palaver, my business was to learn the children, and speak God palaver. He listened attentively, and after some minutes, said, "I hear all you say, you must wait a little." He and his head men then left the house, and in about half an hour they returned and took their seats. The king said, "We be glad to hear you come to this country to speak God palaver, God palaver good, pass all palavers. I can't give you a place to sit down this time, plenty war live all this country, it no be all the same like it be long time ago, war had spoilt all the country, we try set the palaver now, you must go home; when the palaver be set, I send for you." I urged him to give me a place in town, I would stay, and teach the children, and speak God palaver for them every Sunday. He said, "I can't do it, I must call a grand palaver first, and let all the head men hear what you say." I asked him what time he would call a palaver that I might tell all the head men what live in my heart. He said, "I can't give you the day, nor the week, my people are gone to speak the war palaver: if I give you the day, or the week, when that time comes, suppose I no tell you, you say the king no speak true; you must go home, and when the palaver is set, I send for you." I urged him to let me stop: he said "No! suppose war come, it knows no man, and you get hurt, it will make

a palaver for me, that palaver you speak for God side be fine, but we live for talk war palaver this time, you must go home, that time war be set, I go send for you." Finding I could do nothing with him, I offered him a dash: he refused to take any thing until the palaver was set. "Suppose I take any thing, the people hear it, they will say I have sold the country. Let the palaver be set, and when you come again, we can talk." I took my leave of his majesty, and arrived at Captain Canot's between twelve and one, P. M. Captain Canot has not built the house: the one I spoke to him about when he was at Monrovia is not finished, and he has no plank, the sawyers having left while he was at the leeward. He very readily gave me a room in his house to sleep in until further arrangements could be made. I am doing nothing, and see no probability of so doing until the war palaver is set; you will please come up, or direct me what course to pursue; I am desirous to be at something. My health is feeble.

Yours respectfully,

A. D. WILLIAMS.

To the Rev. John Seys.

P. S. This will be handed to you by the Kroomen that I have employed for the purpose.

A. D. W.

To the Rev. John Seys, superintendent of the Liberia Mission of the M. E. Church.

*Cape Mount, New-Florence, May 14, 1844.*

Reverend Sir,—Your kind letter of the 22d, past month, was handed me by the Rev. A. D. Williams, and your request was immediately attended to.

As I could not visit the king in person on account of some difficulties existing between us, I caused Rev. Mr. Williams to be introduced by his two sons, which I believe was done to satisfaction. The result of that visit will be detailed to you by Mr. W. himself, and am indeed sorry that the state of the country is such that I have not been able to forward in person the object of your mission: at this critical moment where war or peace is pending on a single meeting, I have thought proper not to urge your wish to the chiefs till better times.

I am really in a difficult position at present. The exertions I have made to settle this civil war of nine years' standing, which has destroyed four-fifths of its inhabitants, has given umbrage to the king and his party, (who support the war,) which causes a great coolness between us. However, I am strong in my opinion, and with perseverance I hope to carry this point; and the moment I see this object complete and free intercourse with both parties, I will give you timely information. Till then I am of the opinion of our king, that it would be useless to set up a branch of your mission without sufficient security, which the king himself could not promise, being often hard pressed by his enemies.

I really wish you had visited this place yourself, as I could not advise the Rev. Mr. Williams, in case these difficulties did not exist, where to set up his mission, as in or about this vicinity there are no inhabitants to speak of; but if peace takes place, then the country will become populated again as before, and it would afford great pleasure to me to assist, promote, encourage and protect your holy undertakings. In the mean time I beg to assure you of the perfect respect I have for your calling.

I remain, reverend and respected sir, your obedient and humble servant,

THEO. CANOT.



